



Herbert Bearman Campus
**Jewish Museum
of Maryland**
An agency of The Associated

AV 5783

JULY 19-AUGUST 17, 2023

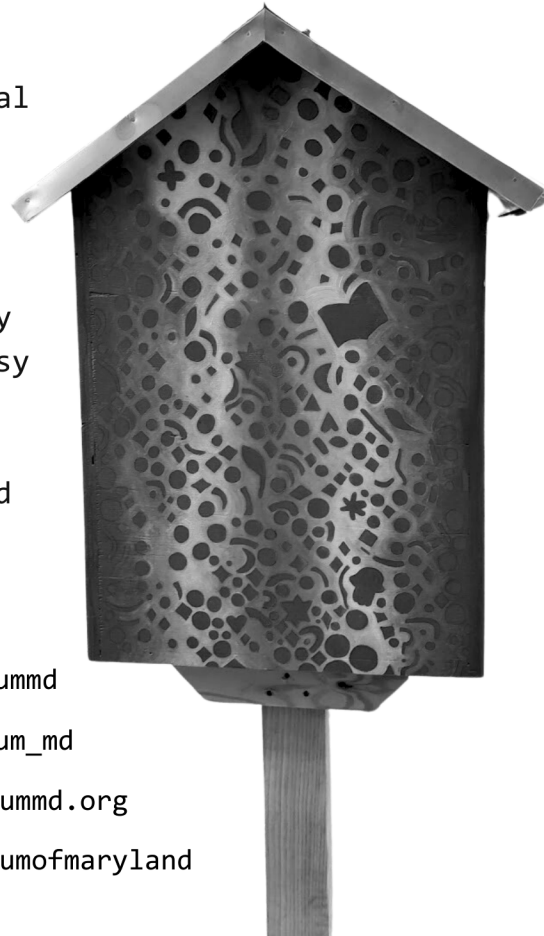
This is the first edition of a new monthly zine project by the Jewish Museum of Maryland (JMM).


This monthly zine aims to bring content about holidays, rituals, and ideas related to each of the Hebrew months in the year.

We also hope to provide space for voices in our community to share their thoughts and creations as they relate to where we are in the Hebrew calendar.


You can pick up physical copies of the monthly zine in the Lombard & Lloyd Library.

Lombard & Lloyd Library is located in the grassy corner of the JMM's campus at the intersection of Lombard and Lloyd Streets.



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How can we reclaim Tu B'Av
& create our own NEW rituals?

- Where should our ritual take place?
- What should it look like?
- What kind of music or dance do we want included?
- Who should be invited?
- Which parts of the tradition do we want to hold on to?

How was Tu B'Av celebrated in ancient times?



In ancient times, people would throw all their white clothes into a pile, and pick up something to wear that wasn't theirs.

Dressed in borrowed white clothes, people would spend the night dancing in the fields, expressing love.



In ancient times, Tu B'Av focused on heterosexual relationships & patriarchal standards of beauty.

Now many Jewish communities acknowledge the holiday's past in order to reinvent and reclaim Tu B'Av for the future.

AV REFLECTIONS

BY AMI WEINTRAUB

This is a season when we reflect on all that we have lost and all that we have to grieve. There is a wisdom in our calendar to allow us time to inhabit the highs and lows of human existence.

Over the summer, we move from the highest heights of joy on Shavuot to these deep depths of sadness on Tisha B'Av and finally move to the hope of love and connection with Tu B'Av.

How can we support ourselves as we open to this cascade of emotions?

How does allowing ourselves to feel so deeply enrich our community?

We hope you can find the care and community you need to look into your heart during this season and behold the beauty and struggle of the pain and joy you carry.



Ami Weintraub (he/they) is a Jewish anarchist writer and rabbinic student. They have published in a number of publications including Tikkun, Jewish Currents and New Jewish Voices.

His forthcoming book, To the Ghosts Who Are Still Living, published by Strangers In a Tangled Wilderness, is available for pre-order at tangledwilderness.org.



SABBATAI'S BDAY



BY MARK GUNNERY

JMM DIRECTOR OF COMMUNICATIONS AND CONTENT

Tisha B'Av, the ninth day of the Jewish month of Av, marks the destruction of the two ancient Jewish Temples in Jerusalem. It's a day of mourning, one of the most solemn of the year, and people mark it much like they do Yom Kippur, avoiding food, drink, bathing, sex, and more.

Tisha B'Av is also traditionally marked as Sabbatai Tsevi's birthday. Sabbatai Tsevi (1626-1676) was a religious figure who, for a period of time, many Jews worldwide believed was the messiah. The date is significant for the messianic process, as a Jewish tradition holds that the messiah will be born on Tisha B'Av. The name "Sabbatai" was given to children born on Shabbat (Sabbath), and Tisha B'Av in the year he was born, 1626, did fall on Shabbat, so there is some historical evidence that suggests this might be his true birthday, but it's impossible to know for sure.

In early August 1666, Sababtai Tsevi, imprisoned by the Ottoman state dispatched letters to Jewish communities abolishing the fast of Tisha B'Av. He wrote:

“And ye shall make it a day of great banqueting and great rejoicing, with choice food and delicious drinks, and with many candles and lights, and with many melodies and songs, for it is the birthday of your king Sabbatai Tsevi, highest among the kings of earth.”
(Sabbatai Sevi, Gershom Scholem, p. 628)

The letters reached Jewish communities in Turkey and the Balkans before Tisha B'Av, leading to conflicts between Jews over whether to mark it as a feast day or a fast day. After that, true believers would continue to mark the day each year as the Festival of Rejoicing and the Birthday of the Messiah.

Basheret is a Jewish concept referring to the other half of someone's soul, also a term meaning a platonic or romantic soul mate.



Some believe, that 40 days before a person is born, a heavenly voice announces their 'Basheret'.



and your basheret is...

Tu B'Av is 40 days before Rosh Hashana, the Jewish New Year.



Some believe this is why Tu B'Av a potent day of love & deep connection.

reclaiming

Tu B'Av

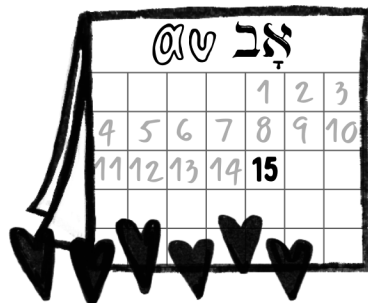
a short comic about Tu B'Av
by JMM Community Artist in Residence,
Naomi Rose Weintraub



Tu B'Av is a full moon festival dedicated to love, that comes six days after Tisha B'Av, the anniversary of both Temples' destruction.



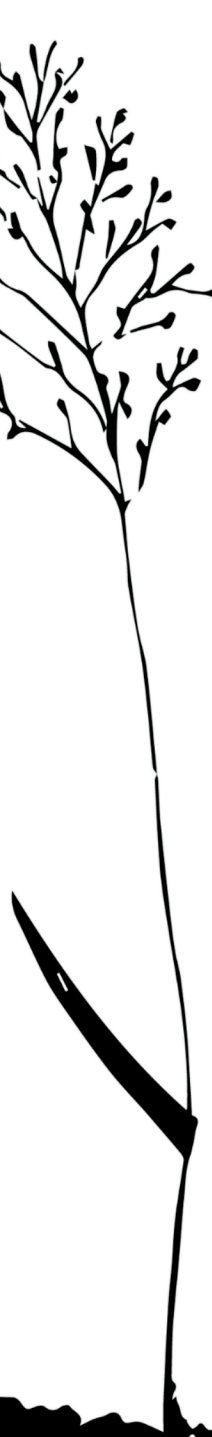
Tu B'Av, literally meaning the 15th of the Jewish month of Av, is an ancient Jewish holiday.



But what does the 15th of Av have to do with love & relationships?



This image is from a 1666 etching after the title page from a Dutch edition of the Sabbatean text *Tiqqun Qeri'ah* by Nathan of Gaza. It shows Sabbatai Tsevi on a heavenly throne surrounded by lions, followers, and angels holding a crown with the Hebrew words "Crown of Tsevi."



EXCERPT FROM DISLOYAL PODCAST,
"REBEKAH EREV ON LOVE, MAGIC,
TU B'AV, AND THE EVIL EYE"

RELEASED AUGUST 26TH, 2022

Tu B'Av is the 15th of Av, the Hebrew month of Av. Av means "father" or "ancestor" in Hebrew and (Tu B'Av) comes six days after Tisha B'Av, which is our holiday of inconsolable grief where we're commemorating the destruction of the first and second Temples. And that has become a day of grieving more global harms as well.

So a lot of my framing around Tisha B'Av right now is very much around the destruction of the earth and the destruction that colonialism has done, and white supremacy and patriarchy.

We have this time where we're really in grief, feeling it fully in community around that and then we transition to this holiday of love, Tu B'Av.

In ancient times, (people marked Tu B'Av by taking) a piece of white clothing...to the mikvah* and down to the water, maybe in the river, and they cleansed their clothes, their white clothing. And everybody was together doing it...

(They were) just enjoying the world, enjoying their bodies and rinsing off the grief.

Because not only had they just experienced Tisha B'Av, but they had also been in three weeks of mourning pre-Tisha B'Av as well.

... When we grieve, we open ourselves to experience the love and the joy that's also present because our grief is often at losing a connection or losing someone or something that gave us joy and connection.



Rebekah Erev (they/them) is an artist, a teacher, and a kohenet, Hebrew priestess. Rebekah is co-creator of the Queer Mikveh Project, a collaborator on the Olam HaBa: Dreaming The World To Come planner project, and creator of the Moon Angels/Malakh Halevanah Oracle Deck and the in progress Golden Oracle.

*a mikvah is a Jewish ritual bath.